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another hypothesis would credit the word as coming from Caliphurnia, Caesar's wife. All these conjectures, even the last, are not above suspicion. Miss Putnam traces the use of the romance *Amadis de Gaul* and finds that it might have been known to the early Spanish explorers, and hence she inclines towards Dr. Hale's theory. The name came finally to be given to the whole Pacific Coast as it was then known: Lower California and Upper California. It is interesting to note that as late as 1679 the geography of the Two Californias was as obscure as the origin of the name. Urbano Cerri's *Relazione* to Pope Innocent XI, speaks of California as "a great Island in the South Sea." Until some other discovery is made, Miss Putnam's question: "Who did then put 'California' on the map?" (p. 345) will still have to be answered by Dr. Hale's theory.

Archbishop Purcell and the Archdiocese of Cincinnati. A Study based on Original Sources. By Sister Mary Agnes McCann, Ph.D. Washington, 1918. Pp. 107.

This dissertation was submitted to the Faculty of the Catholic Sisters College at the Catholic University of America, in partial fulfilment of the requirements for the Degree of Doctor of Philosophy. It may justly be termed the first-fruits of the harvest the University is confident it will reap from the field of American Church History.

Sister Mary Agnes is not only the historian of her community, —the Daughters of Charity of Cincinnati, but will always have a prominent place among the historians of the Archdiocese, whose great metropolitan she describes so well in these pages. She has been fortunate in having lived for many years at one of the chief Catholic archives-centres of the United States—Mount St. Joseph on-the-Ohio, near Cincinnati.

John Baptist Purcell, first Archbishop of Cincinnati, was born at Mallow, County Cork, Ireland, on February 26, 1800. At the age of eighteen he left his parents and home and crossed the Atlantic to enter upon his studies for the priesthood. His first two years in Baltimore were spent as private tutor in one of the best families of that city. On May 20, 1820, he entered Mount St. Mary's College, Emmitsburg, as student and professor. Here he remained for three years, the companion of a group of students

and ecclesiastics who have left indelible tradition upon the American Church—Dubois, the President of the College, later Bishop of New York; Bruté, the saintly spiritual director of the students, who became Bishop of Vincennes; John McCloskey, the first Prince of the Church in America; Dr. Pise, who later became Chaplain of the United States Senate; John Hughes, first Archbishop of New York; and Father Michael de Burgo Egan, the beloved nephew of Bishop Egan of Philadelphia. Mother Seton, the Foundress of the American Daughters of Charity, was still living when he entered the Mount, as its alumni love to call it; and thus as a young man in his early twenties he came into intimate touch with those whose names will ever be linked with the actual formation of Catholic life in the United States. On March 1, 1822, young Purcell accompanied Father Bruté to France, where he continued his course of theology at the Seminary of St. Sulpice, in Paris. Ordained to the priesthood on May 21, 1826, he returned to the United States in 1827, accompanied by a future Archbishop of Baltimore, Samuel Eccleston. Dr. Purcell first taught at the Mount, and in October, 1829, became President of the College. In 1833, he was consecrated Bishop of Cincinnati, succeeding Bishop Fenwick, O.P., Cincinnati's first ordinary. The new bishop found Cincinnati a city of about thirty thousand inhabitants, most of them emigrants from the eastern States. For a man of culture and erudition, as Bishop Purcell undoubtedly was, the most pleasant surprise of all was the high standard of education which even then prevailed in the State. The Sisters of Charity, with whose fortunes his name is inseparably connected, had opened a free school in Cincinnati in 1829; and in 1830, the Dominican Sisters had begun another in Somerset, Ohio. Literary culture flourished on all sides, and Bishop Purcell quickly became its foremost exponent. One of the most salient events of his episcopate is his controversy or religious debate with Mr. Alexander Campbell. The history of the Purcell-Campbell Debate, which was published at Cincinnati in 1837, was to be found in the old days on almost every Catholic bookshelf. Nowadays it is forgotten, and one rarely comes across the volume. Cincinnati was erected into a metropolitan See in August, 1850, and Bishop Purcell became its first Archbishop, receiving the Pallium from the hands of Pope Pius IX, in Rome.

It is unfortunate that his long years as Archbishop (1850-1883) have been clouded by the serious financial disaster which threatened for a time materially to cripple the Church in Ohio. The author's explanation of this tragedy is as follows:

The Archbishop had always been opposed to the care of money and Father Purcell [his brother] a man of very high literary taste, shunned such responsibility, but during the financial panic of 1837, when there was almost a universal suspension of payments by banks and a general distrust of the money market, the sterling honesty of Archbishop Purcell and his brother, Father Edward, had induced thousands of their fellow-citizens to urge them to receive deposits and use them for the needs of the diocese. In the days of the Civil War other sums were added and Father Purcell's notes promised 6 per cent., the legal interest in Ohio.

In the period of reconstruction after the war, Father Purcell ceased taking loans and tried to free himself from the burden of earlier deposits, but the people insisted on leaving their money in his hands. Previous to the collapse of 1878-1879, there had been a series of financial crises, property had depreciated, and securities had lessened in value, so that, finally, when smaller banks, like those of Adae, Hemann, and Bussing, closed their doors, the people were thrown into a panic and a run was made on Father Purcell. In ordinary times, the affair might have been adjusted with less difficulty; for the priests of the diocese, the religious communities, the members of the hierarchy and individuals, immediately offered help. Collateral and property might have been converted into cash and debtors required to pay the amount of their loans, but panic reigned.

The Archbishop during all these years had left the care of the temporalities to his brother, reserving for himself, in particular, the moral, intellectual, and spiritual growth of his diocese; he now insisted on turning over everything available to the creditors. In the hope of doing justice to all, he made an assignment, affixing his name to the document at the Academy of Mount St. Vincent, Cedar Grove. John B. Mannix, Attorney, was the assignee; Charles Stuart and John Holland were witnesses. The Reverend Doctors Byrne and Callaghan were present as attendants of the Archbishop.

The assignee was the recipient of all the moneys, whether debts or donations. Eager to free the Archbishop from the weight of sorrow so suddenly thrust upon him and in the hope of relieving the diocese of its burden, he invested the money of the creditors in what seemed to him gilt-edged securities, but they proved worthless, and made the debt still heavier. The Court then appointed, as assignees, Judge Tafel and Attorney Miller, non-Catholics. Many complications followed, but no better results in the liquidation of the debt. By the persistent efforts of the clergy and the Archbishop's Counsel, order was brought out of chaos, true notes were separated from false, the Court came to a decision on the amount due and it was paid in a reasonable time, but not until it had cost

the diocese the lives of three men: Archbishop Purcell, Father Edward Purcell, and Doctor Francis Joseph Pabisch, the president of Mount St. Mary's of the West.

When the Archbishop, overwhelmed by the disaster and hoping some younger person might be appointed who could cope with the trouble sent his resignation to Rome in January, 1879, the Holy Father, Pope Leo XIII, through Cardinal Simeoni, announced on March 21, that he would not accept the resignation but would give a coadjutor. The Right Reverend William Henry Elder, Bishop of Natchez, was appointed Coadjutor Bishop of Avara and reached Cincinnati on March 3, 1880.

Fourteen years of litigation, at times bitter in the extreme, followed the financial crash of 1878, and with the help of his brethren in the episcopate, the debt was reduced and finally all was paid off during the administration of his successor, Archbishop William Henry Elder. Archbishop Purcell died on July 4, 1883.

Sister Mary Agnes' work is not, strictly speaking, a biography. That no doubt will come when she has had leisure to arrange the great collection of Church papers of which she is the custodian. But we have in her study an intelligent and careful use of letters and documents published here for the first time. Through these *Journals* and *Letters* from which she has culled so many interesting facts and side-lights for the story of the Church in Ohio, we are able to see how noble was the attitude of these pioneers who had to lay the foundation stones of a great archdiocese and how beautifully human they were in their dealings with all about them. A good working bibliography is added to the books, and before many months have passed it is hoped that we shall possess a complete *Life and Times of Archbishop Purcell*, worthy to be placed alongside her excellent study: *The History of Mother Seton's Daughters of Charity*.
